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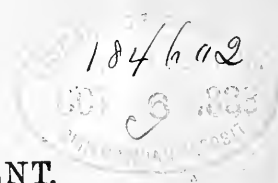
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CHAUTAUQUA:
A POPULAR UNIVERSITY.

BY
✓
JOHN H. VINCENT.



[*Reprinted from the CONTEMPORARY REVIEW, May 1887.*]

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THE CHAUTAUQUA MOVEMENT.

By J. H. VINCENT,

WITH AN INTRODUCTION BY LEWIS MILLER, ESQ.

A HISTORY OF THE ORIGIN AND GROWTH OF THE "CHAUTAUQUA IDEA."

Published by the CHAUTAUQUA PRESS, - - - Price, \$1.

 Send orders to the Office of the C. L. S. C., Plainfield, N. J.

This book has been prepared entirely in the interest of Chautauqua work. Neither the author nor the publisher receives any profit whatever from its sales, the proceeds being devoted exclusively to the advancement of this great educational enterprise.

From the Journal of Education.

THE CHAUTAUQUA MOVEMENT, by John H. Vincent, Published by the Chautauqua Press—the history of the grandest educational movement that ever developed in America, based on the highest plan of unsectarian religious liberty, as well as the most true and practical home education—is worthy of careful reading and study. The C. L. S. C. is a union that is a power among us.

ABSTRACT OF ANNUAL REPORT OF THE C. L. S. C.

By the Secretary, Miss K. F. Kimball.

During the past year nearly fifty thousand active members of the Chautauqua Circle have been in communication with the central office.

Of the earlier C. L. S. C. classes, from 1882 to 1885, about one fifth of the entire number enrolled held steadily to their work throughout the four years; but with the class of 1886 this proportion was materially increased, for out of fourteen thousand readers more than four thousand finished the required four years' course and received their diplomas during the summer and fall of 1886, making the entire number of C. L. S. C. graduates more than nine thousand. Out of this reserve force of C. L. S. C. workers more than twelve hundred have been actively identified with Chautauqua work during the past year. Many graduates have reviewed a part of the work of the past four years, others have taken up special courses of reading in history, literature or science, while still others have been enrolled as students of the Chautauqua College of Liberal Arts and are pursuing its courses of study by correspondence, under the personal direction of able and experienced teachers.

Early in the fall of 1889 the visit of Chancellor Vincent to Great Britain was followed in that country by a marked and rapidly-increasing interest in the possible benefits of the Chautauqua Literary and Scientific Circle to English readers. Day after day letters were received from England, Scotland and Ireland asking for further information concerning the society, and so cordially was the new scheme approved in that country that from October 8, when, as announced in a letter from Dr. Vincent, "the Scottish C. L. S. C. movement was inaugurated at one o'clock, just as the cannon from the old castle thundered the hour," the C. L. S. C. has been quietly winning its way into the homes of the English people with apparently much the same welcome as that which has been so gladly given it in our own land.

Many graduates of the C. L. S. C. who are wandering or working in foreign lands still forward items of interest while on the wing or in their customary fields of labor, giving substantial proof of loyalty to their alma mater by their continued efforts to extend her work.

A hard-working missionary in Bulgaria is scattering the good seed as he finds opportunity, and expresses the hope "that some day a similar work will be in train for Bulgaria; the present, however, is a dark time."

A member of '85 in Adabazar, Turkey in Asia, tells of the pleasant Chautauqua Sabbath vesper services held with their Armenian pupils, and a few months later one of the young native teachers in the same school writes of the enjoyment and profit which she has found in her C. L. S. C. studies.

Still journeying eastward, we meet at Bareilly, India, the Oriental Circle, with twenty-eight students of the class of 1890. Their secretary, a lady physician, writes, "Our members are doing bravely and we are soon to have a meeting—that is, the half-yearly meeting in June or July. It will probably be held in the Himalaya Mountains, and one of the articles on the programme is the Geology of the Himalayas, by one of our members who made a geological and botanical study along the way to the everlasting snows."

In Now, Central India, a small but active circle reports work. They have ordered from America a set of Rocky Mountain minerals for help in the study of geology, and are vigorously pursuing their studies.

In Southern India the work is represented by three young ladies connected with the Madura mission.

At Petchaburee, Siam, out of a little band of nine missionaries four or five Chautauqua students and at Bangkok one other Chautauquan completes our claims upon Siamese territory.

In Santiago, Chili, a half dozen students are at work. In Mexico and the West Indies a scattered few uphold the Chautauquan standard, while in the Hawaiian Islands several energetic

circles report a successful year's work and a well-sustained interest in all that pertains to Chautauqua. The remarkable geologic formations to be found on these islands have afforded the circles unusual facilities for the study of geology, and the hearty co-operation of the president of Oahu College in the work of the C. L. S. C. has made the study of the sciences especially enjoyable. Among our students on the broad Pacific we must not forget that valiant band of three in Micronesia who receive their mail but once a year, and who report that their circle, which has continued three years, expects to graduate all its members.

For two years the South African Branch of the C. L. S. C. has held an assembly during the mid-winter season of June and July in the Huguenot Seminary at Wellington, Cape Colony. C. L. S. C. Round Tables have been held, Sunday-school and secular normal methods discussed and lectures of a general character delivered before this interested and enthusiastic band of Chautauquans.

Just as we are closing the work of the year '86-7 the last welcome news reaches us, dated "Osaka, Japan, June 28, 1887: There are now over two thousand members and twenty-nine local circles at work. Eight hundred copies of the magazine (the *Japanese Chautauquan*) are sold to the members every month. Many of these readers, because of their poverty, club together and take the paper. The prospects of the society were never better than now. Please accept words of hearty cheer from the J. L. S. C."

During the summer of 1886 thirty assemblies held their sessions in all parts of the country; on the Atlantic coast, in the South, the Mississippi valley, the North-west and on the slopes of the Pacific, and from these centers of influence thousands of earnest Chautauqua students carried back to their homes in every corner of the land new enthusiasm for the work of the coming year.

The territory occupied by the local circles of the C. L. S. C. embraces every State and Territory of the United States, all parts of Canada, and many foreign countries. In our own land the New England and Middle States, with their dense population, show, of course the greatest proportion of circles, but during the year unusually rapid growth has been made in two sections of the country; in the North-west, including Michigan, Wisconsin, Minnesota, Dakota, and the States further west, where the number of circles has increased more than one third, and in the States south of the Ohio River, where the growth has been even greater, the circles having almost doubled their number within the year.

More than one thousand of the old circles which had been at work for one, two or more years reorganized for the season of 1886-7, while to these older organizations were added during the year an almost equal number of new circles, making the entire number recorded for the year nearly twenty-one hundred—an increase of more than two hundred over the number reported one year ago. Twenty-seven thousand members of the C. L. S. C. are represented by these twenty-one hundred circles, while the permanent character of the work is indicated by the fact that the proportion of members in the old circles is, as a whole, greater than that in the new organizations. Connected with our more than two thousand recorded circles in 1886-7 have been ten thousand local members, who, although not enrolled at the central office as regular students, do in many cases pursue the full course of reading for the year, and are often active and valuable members of the local organizations.

In many of our large cities the local circle idea has been still further developed by the organization of local unions, embracing all the circles in one city or in a certain locality.

CHAUTAUQUA PERIODICALS.

Volume VIII.]

[Meadville, Pa., October, 1887.

The Chautauquan.

Ten Numbers in the Volume.

Official Organ of the Chautauqua Literary and Scientific Circle.

THE eighth volume of THE CHAUTAUQUAN will begin with October, 1887 (current volume ends with July, 1887). A Partial Announcement of our Contributors for 1887-88 includes the following eminent names:—

Prof. W. G. Sumner.
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George Parker Fisher.
Hjalmar Hjorth Boyesen.
Prof. Hiram Corson.
Prof. H. C. Adams.
Albert Shaw.
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Chancellor J. H. Vincent.

Hon. T. B. Reed, of Maine.
Thos. Wentworth Higginson.
Bishop J. F. Hurst, D.D., LL.D.
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G. Brown Goode.
Helen Campbell.

Julia Ward Howe.
Rev. Dr. Geo. W. Reed.
Bishop Cyrus D. Foss, LL.D.
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Susan Hayes Ward.
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Ben. Perley Poore.
W. T. Harris.
George Parsons Lathrop.
Frank Beard.
Mrs. Emily J. Bugbee.
Edward Everett Hale.
Mary Lowe Dickinson.

C. Fred. Pollock, M.D., F.R.C.S.E., F.R.S.E., of Glasgow, and many others.

Volume XII.]

[Meadville, Pa., August, 1887.

Chautauqua Assembly Daily Herald.

Nineteen Numbers to the Volume.

Official Organ of the Chautauqua Assembly.

THE ASSEMBLY HERALD is an 8-page, 48-column newspaper, prepared and published in the Grove at Chautauqua. The matter for its columns is gathered on the Chautauqua Grounds. A large and well-arranged Printing Office, employing a large force of compositors and equipped with a steam-power printing press and all other machinery necessary for producing a first-class Daily Newspaper, has been established in the woods for producing the ASSEMBLY HERALD. The nineteen numbers in the volume appear daily, Sundays excepted, during August.

The ASSEMBLY HERALD depicts the life of the famous Summer Resort, Chautauqua, and publishes every day stenographic reports of lectures from the ablest speakers of America and England, delivered on the Chautauqua Platform, and full accounts of all the varied and interesting departments of Chautauqua work. No three books of Lectures can be found in the country containing so large a number and great a variety of popular lectures as does a volume of the ASSEMBLY HERALD. In no other form can so large a number of helpful methods for teachers and students be found. Everything published is the latest, freshest, and best of its kind.

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CHAUTAUQUA—A POPULAR UNIVERSITY.

"THE Chautauqua Literary and Scientific Circle" is an educational organization effected in America about ten years ago. Its first decade has been crowned with a success which seems to justify the enthusiasm of its projectors and members, and which certainly commends its unique aims and methods to the critical examination of all who are interested in the cause of popular education. It enrolls a membership of more than one hundred thousand persons, few of whom are under twenty-one years of age. They are to be found, not only in the United States and Canada, but also in Great Britain, on the Continent of Europe, in India, China, South Africa, and the Isles of the Sea. There are circles of readers in the Sandwich Islands. More than nineteen hundred native members have been reported from Japan. The "Circle" has received the unqualified approval of eminent educators, of statesmen, and of clergymen, who have taken time to examine its aims, organization, and plans of operation.

It is the distinctive mission of the "Chautauqua Literary and Scientific Circle" to direct the reading habits of that great majority in every community—the full-grown people who are no longer in the schools. It is an "after school" for those who have received the best that the educational institutions, at their best, can give; and for those also—and I might almost say, especially for those—who, from necessity, or from waywardness, abandoned all educational institutions long before the best influence of these institutions was possible, and who now, awakened to a sense of loss and of imperative need, desire the assistance which once they could not appreciate and therefore deliberately rejected. There are many people of this class in every community. No educational provisions are made for them.

For the infant, the kindergarten and primary school are ready. Graded schools serve him until the college approves and accepts him. Leaving the highest college class, he passes into the hands of special instructors in his chosen profession. From the beginning of his career he is cared for. Rooms, desks, books, tasks, hours are assigned. Teachers stand ready to answer his questions, or, in that wisest way of help, to ask other questions, which lead him to think his own way into knowledge and strength. Everything tends to make him a student—academic halls, scholarly associations, memorials that inspire by worthy examples of honourable success, and living teachers who, by power of personal influence, quicken him to desire and to resolve upon achievement. But these favoured classes, from the humble pupil on the lowest form of the primary school to the winner of prizes in the University, constitute but a small minority of the population. And, notwithstanding the advantages I have described, I am sorry to believe that a majority of this minority is made up of usually reluctant and apathetic students. They go to school because they *must* go. Recess, vacation, and final release from the bondage of lessons and pedagogue are hailed with delight. It is the majority that comes prematurely into this freedom. Then follow a few years of indolence or of mere manual labour; then regrets because of forfeited opportunity; then longings after a culture once possible but now unattainable; then deliberate abandonment to mercenary or other unworthy aims in life; no reading, or worse than none; “no perspective, no ambition;” frivolity, self-gratification, deterioration, stupidity. The “better” society within reach is avoided because of its higher standard. Such souls marry their own kind. Children grow up without desire for education, or they soon find how little father and mother know about the school-world, and how little they care for the things which the best teachers commend and emphasize. All the tendencies of that household are in the wrong direction. Evil influences multiply. Wrong political opinions easily find place, and are strengthened by a sense of separation between themselves and the more self-respecting families of the community. Households that do not struggle upwards are, under any government and under any civilization, centres of corrupting influence, social, political, and religious. The nations need Homes with love and lofty ideals in them, with hope, and courage, and the ardent desire that beget united and continued effort. The political reformers who forget the “domestic power” must fail in their schemes for the “betterment” of the race. We talk much and sagely about “beginning with the children.” Wise social regenerators begin with the parents of the children. They turn their attention to the four walls of “the living room”—to its pictures, its books, its magazines, its decora-

tions, its talk, and its atmosphere. If children are to speak the English language accurately, mother and father must be their teachers. If they are to receive correct ideas of truthfulness, justice, self-denial, sympathy with the needy, fidelity to principle in business, loyalty to the nation, love of learning, and reverence for religion, these ideas are to be given at home, by those who are with them earliest, with them longest, know them best, and wield the largest power over them in the most susceptible years of life. We talk superficially about the power of early impressions, and give dribbles of religious teaching in catechumen classes and Sunday-schools, forgetting that continuousness of influence is as much a factor in education as specific acts of teaching; that a day of ordinary life may easily neutralize a month of Sunday and Church instruction; and that to produce early impressions that will endure we must control the parents who control the children three hundred and sixty-five days every year.

When these people out of school—these grown-up men and women who are getting old, and who are in danger of losing hope, these parents and directors of home life—when they are once awakened to the possibilities that still await their acceptance in the realm of education, they do not find the assistance which comes so early and so abundantly to the juvenile members of their households. They find no direction, no books prescribed, no tasks, no hours, no helps, no teachers. Are they not too old for these devices? Are they children, that one must lead and feed them? It would be undignified for such as they to accept advice and to come under anything like restraint. They may read, to be sure. But they do not know what to read. The world is full of books, but who can feel sure that what he reads is the best, or that he is not wasting time in the reading? Nor do these people always know what they like; nor with any definiteness or certainty what they ought to like. They may have (everybody does have) some peculiar gift and adaptation, the discovery and development of which might be a remodelling of their whole intellectual life. But how shall this work be begun? Who will make a voyage of discovery and find the San Salvador of their new life? How much more they seem now to need a teacher than when they were children! He was near them once. They did not appreciate him. Now, when they need him, he does not put in an appearance, and they are ashamed to ask for him.

And be it remembered that these adults are, intellectually, at their best. This is not the common idea. Childhood is the time for study, age for service. Seneca says: "It is an absurd and base thing to see an old man at his A B C (*elementarius senex*). We should lay up in our youth what we are to make use of in our old age." Seneca is only in part right. Educational opportunities lost

in youth are not for ever lost. Failure up to twenty-one is not necessarily final failure. A man of forty-five may be worth more, is probably worth more, for intellectual work, than a boy of fourteen. He has a less ready and retentive memory, but more power of application; less desire to win prizes in competitive examinations, more desire to get useful knowledge for its own sake; less mental versatility and vivacity, more practical acquaintance with nature and human nature. He can think more steadily without exhaustion. Knowledge from books seems more real to him because of the knowledge he has won from life. He has more stability than the boy, more strength, more judgment. He knows what knowledge is most worth. But with the capacity and power, which experience in this busy work-a-day world has given him, he lacks direction. Oh, if only the scholars and the sages would take his hand and tell him a secret or two—where and how to begin, what path to take, and how to know the true gold when he sees a glitter among the sands and the rocks!

It is to people of this class that the "Chautauqua Literary and Scientific Circle" opens, with its short and comprehensive courses of reading, its bonds of fraternity, its ideal associations, and its plans for leading those who join it to self-discovery as to their hitherto unrecognized aptitudes and lines of power. Nor to these alone, for it touches at the college portal to admit those whose formal education has been "completed." It supplies to non-professional collegians incentives to continued study. And this for their own good. If mental activity and application be suspended, power gained will soon be lost. There is an ecclesiastical doctrine: "Once a Bishop always a Bishop." But it is not "Once a scholar always a scholar." Mind that is not developing is deteriorating. One may forget what he once knew. Intellectual grip may be lost. Therefore college graduates who do not enter professional life are as much in need of assistance, incentive, and inspiration, as before they left the schools. Even those who enter the so-called learned professions are in danger of such devotion to particular lines of thought as to lose all that was most liberalizing and refining in the culture they have attained. They too need something to keep alive their interest in general literature, in the latest results of criticism and research, that, being specialists, they may still be men, and men in lively sympathy with all that is freest and most important in the progress of humanity.

The "Chautauqua Literary and Scientific Circle" makes a provision in a two-fold way for all scholars, professional and non-professional. It sets them at the review of the subjects embraced in the college curriculum. And, still better, it puts them into close and kindly fellowship with adults eager to be educated, and it encourages them to use the knowledge and power already gained for

the helping of others. It makes them teachers, so that they may sing, with Robert Browning—

“The office of ourselves . . . has been,
For the worst of us to say, they so have seen,
For the better—what it was they saw; the best
Impart the gift of seeing to the rest.”

Thus those who have, and those who need, are brought into companionship—adult “scholar” and adult “student”—both out of school. They have a community of interest. They are equals and fellow students; and the scholar accustomed to the atmosphere and associations of the college hall may receive corroborations, illustrations, new applications of his knowledge, and many useful hints from the every-day out-of-door life and experience of the man, who, knowing less of books, is acquainted with men, and who, although he has never studied geological or biological specimens—mounted, shelved, and classified—has kept open eyes, all his life long, among birds and flowers, rocks and reptiles. This, at least, I know, that in the early stages of this new association each will find in his own soul a larger respect for the other, and for the class he represents, and in this blessed brotherhood of Science, Literature, and Art they will mutually agree that man’s real worth lies, not so much in antecedents, titles, or estates, as in dominant tastes, purposes, and other qualities of personal character.

The first or general course of reading of the “Chautauqua Literary and Scientific Circle” is limited by a single thought, which adapts the scheme to all classes of people. There are forty or more special or additional courses, to be pursued at the option of the reader. He may take two or more of these simultaneously with the first or general course. Or he may pursue them after its completion. His work in the “Circle” may thus be superficial or thorough, an avocation or a vocation, employing forty minutes or four hours a day. The first course, already referred to as limited by a single thought, covers what I have called “the College Outlook.” It aims to give a general survey of the world of literature in science, history, art, and belles-lettres; the world which comes within the purview of the student who prepares for and pursues the ordinary college curriculum. The member of the “Circle” takes up the outlines of history—ancient, mediæval, and modern; in a general and meagre way he studies the scope and spirit of the ancient and modern literature, and glances at the realms of physical, mental, and moral science. As when, visiting Loudon for the first time, he climbs to the dome of St. Paul’s to get a general view of the city, its various parts, their relation to each other, the principal places of interest—and all this in anticipation of and preparatory to a more detailed and thorough

exploration—so by this outlook on the broad world of knowledge he is prepared for wise selection and careful investigation.

The college student who enjoys the same outlook during the years of his undergraduate course receives immeasurably more. He sees broadly, but he studies critically. The wide survey is incidental. He seeks mainly mental discipline and development by linguistic and mathematical drill. He trains himself to habits of attention, concentration, and discrimination. He is not in quest of facts, but of force. In college he works that he may be able to know. Afterwards he works in order to know. And he is glad to review this large world in which he wrought so diligently. It is a pleasure to him to stand on the dome of St. Paul's with the new-comer, and to see again in the general way what he has so long been familiar with in its details. And it is a good thing for the novice that the senior is there.

It is this horizon of facts and principles, as far as they can be made available as subject-matter of knowledge, that the "Chautauqua Literary and Scientific Circle" transfers to a series of readable books, which it places in the hands of the scholar, that he may review the world through which he has just passed; in the hands of busy, out-of-school, society people, that they may know what the college world is; and in the hands of parents, that they may form a just estimate of the school world, keep their children as long a time as possible in it, be able to keep company with their children after they do enter it, and render them help by all home ministries of persuasion and incentive, by ample provision of periodicals, books, pictures, apparatus, society, conversation, example, and inspiration.

The wide adoption of this scheme among the adult population must yield blessed results. Parents will look upon education and the schoolmaster with greater respect. More students will enter the advanced schools. In its small, voluntary, local meetings, the "Chautauqua Literary and Scientific Circle" will increase an interest in substantial reading and in rational conversation. It will save busy people from the petrifying influence of mercenary life. It will crowd out weak and dissipating literature. It will relieve the dreary monotony of routine lives; mitigate the sorrows of the smitten and bereaved; give to lowly and narrow homes hope, courage, and perspective; and put weight and worth into the houses of people, rich and poor, who are living in an aimless, self-indulgent, and useless way. It will find in lowly spheres heroes who never entered the army, poets who never framed a couplet, artists who never touched chisel or canvas, and saints who never stood with folded hands before the eyes of men, but who have served their lives long in shops or kitchens. It will find a hard-working mechanic, who is a born reasoner, and encourage him to use his spare minutes, under wise direction, in the study of logic, mathematics, and

philosophy. If a working-man has a taste for science, it urges and assists him to observe facts, collect and classify data, and make and test generalizations. It will show how much may be made of the spare minutes of a busy life. One hour of close and systematic study a day means sixty school days a year. And if that be kept up from the time a man is twenty until he is forty, he will have enjoyed four years of the most beneficial education. An American, who is now a high authority in Sanscrit and Zend, without early educational advantages, began the study of these languages at a time when he was employed for over seventeen hours a day collecting fares on a tram-car. Thus will the "Chautauqua Literary and Scientific Circle" transfigure and ennoble common life, and illustrate the wise words of Epictetus: "You Athenians will confer the greatest benefit on your city, not by raising the roofs of your dwellings, but by exalting the souls of your fellow-citizens; for it is better that great souls should live in small habitations than that abject slaves should burrow in great houses."

The first general course of reading of the "Chautauqua Literary and Scientific Circle" is accompanied by memoranda, which are to be filled out by the student. They serve as examination papers for those who wish to test the work they have done. They are sheets of record and report for those who simply read. Beyond the "Circle" are classes for work by "correspondence," with provision for the most rigid written examinations. Into these come readers who wish to be enrolled as students. College classes are organized, local studies, lectures, and examinations provided, and all thorough work is rewarded by promotion. Under a charter granted by the Legislature of the State of New York, the "Chautauqua College of Liberal Arts" and the "Chautauqua School of Theology" have been organized, to make possible and to encourage the most thorough work by those who have the ambition and the will to "wrest success from adverse circumstance." They provide for the student at home the benefits of professional direction. Although the advantage of personal presence is not enjoyed, yet by written questions, answers, outlines, theses, and criticisms, the teacher is, by a mystic law of the soul-life, present with his pupils, following, quickening, and inspiring them. Then in every neighbourhood, are college graduates who constitute an unorganized brotherhood glad to give help to those who, having been less favoured, seek counsel in their search for culture. By conversations, criticisms, and direct assistance they put into the isolated student's life some of the advantages of the living teacher's voice and magnetic power. "University classes" are organized by students residing in the same neighbourhood, and special teachers are employed. All members of this widely scat-

tered fraternity may thus have their "college council," and many of them the "college class."

Provisions are also made for all classes of out-of-school readers and students who need guidance. There are a "Society of Fine Arts," a "Town and Country Club" (designed to train young people in observing the phenomena of Nature, and in doing something in the line of raising plants and fruits), a "Teachers' Reading Union," for the benefit of teachers in the secular schools; a "Young Folks' Reading Union," for the encouragement of good reading among the young people who are in school, or who have left it. Sunday-school Normal Work is also done through the "Chautauqua Assembly Normal Union," which has been in operation for fourteen years. Here, too, are the "Book-a-Month Reading Circle," the "Society of Christian Ethics," the "Look-up Legion," the "Children's Class," the "Musical Reading Union"—all with the term "Chautauqua" as a common prefix.

The word "Chautauqua," which I have used so frequently, and which is to my readers as meaningless as it is unpronounceable,* is the Indian name of one of the most lovely of the smaller American lakes in the State of New York, five hundred miles west of New York City, seven miles south of and seven hundred feet above Lake Erie, among the hills which form the watershed of the Mississippi and the St. Lawrence. It is on the borders of this lake that the "Chautauqua Literary and Scientific Circle" finds its "local habitation and a name." The lake is about twenty miles long, and from one to three miles in width. It is fourteen hundred feet above the Atlantic. Here, in a great grove of maple, beech, oak, mountain-ash, and other native trees, are five or six hundred cottages, a large summer hotel, and, during the "season" of from six to eight weeks, about three hundred tents. Here the people gather—probably seventy-five thousand different persons during the summer, some for one day, some for a week, several thousands of them for from four to eight weeks. They come to hear courses of lectures on science, on history, on philosophy; to witness experiments in chemistry; to study the stars through telescopes; to take, if they so desire, courses of lessons for six weeks in Hebrew, Latin, Greek, the modern languages, physical science, chemistry, political economy, and all branches relating to the department of pedagogy. Instrumental and vocal concerts, together with all possible legitimate recreations, are provided to lighten the days of study and make Chautauqua a paradise for children, a place where parents will feel it safe to settle down for the summer without exposure to the dissipation of the usual "resorts." Here are boating, fishing, athletic games, archery, croquet, lawn-

* The word "Chau-tauq-ua" is pronounced "Shaw-tawk'-wah."

tennis, roller-coasting, military cadet drill for boys ; classes for children in music, calisthenics, clay-modelling, and Bible study. A museum has been provided, with valuable treasures in casts, photographs, engravings, Oriental costumes, Syrian and Egyptian " finds," and facsimiles of many celebrated manuscripts. There is a beautiful model of the city of Jerusalem (in plaster of Paris), thirty feet in diameter. And by the shore of the lake, which is used to represent the Mediterranean Sea, is a model of Palestine, three hundred feet long, where one may visit the Lake of Galilee, the flowing Jordan, and the Dead Sea. Here, on the hills and in the valleys, are the cities of the land, well wrought in plaster or wood, and one may walk from Dan to Beersheba, Bible in hand, and be the better able to interpret that best guide-book of Palestine—the Word of God.

To Chautauqua come the best lecturers and the best teachers—clergymen of renown, statesmen, orators, college presidents and professors. The summer schools are taught by professors from Yale, Harvard, Middletown, Johns Hopkins, and other Universities, who spend six weeks with classes made up of teachers and students from all parts of the United States and Canada. Many a man, reviewing his summer life in the Chautauqua grove, may say, as Horace did of Athens : " Indulgent Athens taught me some of the higher arts, putting me in the way to distinguish a straight line from a curve, and to search after wisdom amidst the groves of Academe."

The Chautauqua meeting began in 1874. It opened as a summer school, devoted especially to the training of Bible teachers, emphasizing the " week-day forces " in religious culture. This movement, known as " The Assembly," was the suggestion and joint product of Mr. Lewis Miller, of Ohio, and the writer of this article. Mr. Miller is a business man of wealth and enterprise, an extensive manufacturer, for many years interested in popular education, the father-in-law of the distinguished electrician Mr. T. A. Edison, and himself an ingenious inventor.

The " Assembly " gave a splendid opportunity for the development of the scheme of popular education already described. It was duly organized in 1878, and made Chautauqua its summer head-quarters. The " Circle " has contributed to the permanency and power of the Assembly, in the midst of which it began and with which it soon became organically connected. The Bible is the basis of the " Literary and Scientific Circle," the first motto of which is, " We Study the Word and the Works of God." The leaders of this educational movement are believers in Revelation and lovers of " whatsoever things are true " in art, in literature, and in science. Their faith is so firm that they are confident of perfect harmony

between the "Word" and the "Works" when both are rightly interpreted.

Every year a day of "Recognition" is observed, when those who have completed the four years' course of general reading receive certificates testifying that fact. Of all the Chautauqua days this is the brightest and best. In "St. Paul's Grove," among the green and ancient trees, stands the white-columned "Hall of Philosophy," an imitation in wood of the Parthenon at Athens. Here the ceremony of "recognition" takes place. A procession of old and young, of people representing all professions and all social classes, moves, with music, banners, and badges, to the great amphitheatre. Here an audience of six thousand people joins in song, led by the great pipe organ and the "chorus," and listens to the "Recognition Address" by some distinguished speaker. Then the diplomas are distributed, some of them containing four or five or more seals, testifying to so much more than the "required" reading, and all of them giving incentive to those who have begun to continue until the diploma shall be filled with seals. There is a touch of pathos in that part of the Chautauqua "Recognition" programme when three score or more little girls in white, standing before the "Hall of Philosophy," fling flowers in the pathway of the thousand or more men and women who have, in middle or later life, attempted and completed a course of reading—a work begun for the sake of their children and for the brightening of their own lives. And one can hear the oldest of them say, with Dr. Oliver Wendell Holmes:—

"What does Time leave, when life is well-nigh spent,
To lap its evenings in a calm content?
Art, Letters, Science, these at least befriend
Our day's brief remnant to its peaceful end—
Peaceful for him who shows the setting sun
A record worthy of his Lord's 'Well done!'"

Whether or not a similar movement may be begun in England I do not know. All that is best in its educational features is already carried on under the "University Extension Movement" and other noble enterprises of this great English people. The summer gathering like that at Chautauqua may be impracticable in the moist and uncertain climate of the British Isles; but in imagination I have already seen old Haddon Hall aglow with torches and hearth fires, its empty chambers for a time again occupied, its great dining-hall echoing with song and speech and prayer, its green lawns filled with people who have come from the busy scenes to rest and recreate, and the meanwhile to enjoy instruction and to receive inspiration from those who are able to give it, and whom but for some such unique and special occasion they might never have seen. In my dreams I have seen what good work for the homes and the schools and the homeless and the out-of-school multitudes of England might be accomplished

by noble lords and men of princely fortune, whose ample palaces and gardens seem to have been waiting these many years for a use and service which would make them still more pleasant and goodly places in the eyes of the Lord who loveth the children of men, and who loveth them also and especially who love and help their kind.

AN APPEAL.

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THERE are many persons who, favored by a kind Providence with good fortune, are looking around for opportunities to bestow a portion of their means. They endow chairs in colleges and universities. They contribute to the erection of buildings. They found libraries.

To persons such as these we make earnest appeal in behalf of the Chautauqua work.

We need an endowment to aid in the establishment of a "Resident Faculty for Non-Resident Students." We hope to enroll thousands of persons beyond college age, and unable to pursue a resident course, in this, our non-resident school. Who will contribute to this splendid scheme?

In behalf of thousands who covet educational opportunity, and to whom access to existing institutions is impossible, we make this appeal for legacies and immediate contributions to the Chautauqua University.

For further information address

DR. JOHN H. VINCENT,
CHAUTAUQUA OFFICE,
PLAINFIELD, N. J.

THE CHAUTAUQUA ASSEMBLY.

THE CHAUTAUQUA ASSEMBLY, which held its twelfth annual series of meetings at Chautauqua, N. Y., in July and August, 1885, is the title of the legal corporation under which, in connection with the "Chautauqua School of Theology" and the "Chautauqua University" (both chartered institutions), all the work of the Chautauqua system is performed.

To unify the various departments of this work, the Board, at its annual session in January, 1885, resolved to prepare a plan under the general title of THE CHAUTAUQUA UNIVERSITY, as follows:

- I. THE CHAUTAUQUA SUMMER MEETING.
- II. THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.
- III. THE CHAUTAUQUA COLLEGE OF LIBERAL ARTS.
- IV. THE CHAUTAUQUA SCHOOL OF THEOLOGY.
- V. THE CHAUTAUQUA PRESS.

These departments are thus subdivided:

I. THE CHAUTAUQUA SUMMER MEETINGS.—(C. S. M.)

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| 1. The C. T. R. (Chautauqua Teachers' Retreat.) | 8. The C. S. C. E. (Chautauqua Society of Christian Ethics.) |
| 2. The C. S. L. (Chautauqua Schools of Language.) | 9. The C. S. F. A. (Chautauqua Society of Fine Arts.) See No. 3, below. |
| 3. The C. A. (Chautauqua Assembly.) | 10. The C. Y. L. (Chautauqua Youth's League) Embracing the C. C. C. (see No. 5 above), the C. Y. F. R. U. (Chautauqua Young Folk's Reading Union), the C. T. C. C. (Chautauqua Town and Country Club), and the C. L. L. (Chautauqua Look-up Legion). The "Chautauqua Cadets" for boys, and the "Calisthenic Corps" for girls, will be organized and drilled at Chautauqua next year. |
| 4. The C. M. I. (Chautauqua Missionary Institute.) | |
| 5. The C. C. C. (Chautauqua Children's Class.) | |
| 6. The C. I. C. (Chautauqua Intermediate Class.) | |
| 7. The C. A. N. U. (Chautauqua Assembly Normal Union.) | |

II. THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.—(C. L. S. C.)

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| 1. The regular Four Years' course of Reading. | 4. The C. T. C. C. Observations of natural law reported by correspondence. |
| 2. The After Courses for graduates. (See Hand-book, No. 2.) | 5. The C. M. R. C. (Chautauqua Musical Reading Circle.) |
| 3. The C. S. F. A., for the study of art at home by correspondence. | 6. The B. M. R. C. (Book-a-Month Reading Circle.) |

III. THE CHAUTAUQUA COLLEGE OF LIBERAL ARTS.—(C. C. L. A.)

Provides thorough college courses for non-resident students, with rigid examination in Mental and Moral Science, Political Science, Latin, Greek, Mathematics, English, French, German, Chemistry, Physics and Astronomy, Geognosy, Biology, History, Microscopy, Pedagogy, Journalism, History and Literature of Art, Elocution, Business and Practical Affairs, Phonography, Agriculture. For information in regard to this department address the Registrar Chautauqua, Plainfield, N. J.

IV. THE CHAUTAUQUA SCHOOL OF THEOLOGY.—(C. S. T.)

For ministerial education—embracing the departments of Historical, Practical, and Doctrinal Theology, the Jerusalem Chamber, School of New Testament Greek, School of Hebrew, etc. For information address Registrar Chautauqua, Plainfield, N. J.

V. THE CHAUTAUQUA PRESS.

The publishing department of Chautauqua work, under the auspices of which the required and special seal books are published or supplied, and various "requisites" furnished.

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